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The Ricks-Taft Order.

The employees on the Toledo, Ann Arbor & Northern Michigan Railroad complained that they were receiving less for their services than men in like employ on other roads, and that they were doing much extra work without pay. The company agreed to refer the grievance to State Commissioner Kirkby for adjustment. When his decision in the case was rendered, the employees refused to abide by it, on the ground that the men were not ordered to be taken back without prejudice. Chief Arthur, of the Brotherhood of Engineers, and Grand Master Sargent, of the Brotherhood of Firemen, published the facts and made an open attack on Kirkby. On Saturday, the day after the failure of mediation, five engineers and three firemen on the Lake Shore road left their places because required to take cars from the boycotted Toledo road. E. D. Potter, counsel for the Lake Shore road, telegraphed Judge Ricks of the United States District Court to come from Cleveland to Toledo. On his arrival he met Judge Taft of the Circuit Court, and they together issued orders which created no little stir. The engineers and firemen were arraigned for contempt of court, and Chief Arthur was called into court to exhibit the rule under which he acted. The lawyers agree that the case marks a new departure in regard to the legal aspects of questions between capital and labor. Capital and labor have been too often disposed to play the part of the free lance. Capital would do what it pleased with its own; and labor would hand-icap capital with boycott and strike; all the world must stand aside and let them fight it out to the bitter end. But the court now comes in and claims that both parties are subject to limitations. The points in the case are these: That labor organizations have no right to declare a boycott and to prohibit the men on other roads from handling freight on a boycotted road. The principle involved in this decision is a two-edged sword, cutting now the rights of labor, then those of capital. The service performed by railroad employees concerns the public as well as the parties, and both are amenable to justice and the public good. If sustained by the higher courts, the decision of Judge Ricks will mark a revolution in legislation on the subject of labor and capital, and lead to a more careful definition of rights on either side.

Results of Home Rule Agitation.

The opposition to Home Rule in the north of Ireland is intense. Correspondents claim that the passage of the Gladstone measure will almost inevitably result in rebellion in Ulster. The excitement runs high, and the organization of the people proceeds with each day. Despite the denials of Mr. Morley's chief secretary, it is certain that barracks are being established and a large guarantee fund is being raised. The mayor of Belfast has subscribed £10,000 and four other eminent Irishmen have subscribed £50,000. The Liberal sheets laugh at the opposition. Five counties in Ireland resist the rest of the island, and the British government to boot! The idea is absurd. Yet papers like the *Spectator* think the Orangemen could make a brave stand by the aid of men who would at once flock from Canada and other parts of the British Empire. Meantime, the passage of the Home Rule bill has been delayed by a heavy vote of Parliament. Whether the opposition has anything to do with the delay, we are not certain. At least, none of these things disturb the equanimity of the great leader, who stands firm in his purpose to pacify Ireland. Of course much will depend on the sufficiency of the guarantees for the protection of the Protestant interest.

The Lost Steamship.

In the early days of steam navigation, the loss of a steamer along the great Atlantic highway was not unusual. The steamship "President" disappeared in 1841 without giving any sign. No word has ever come back of her fate. To freight steamers especially, which at first ranged below 1,500 tons and moved too low in the water, the peril was very great and the losses heavy. The past twenty years have witnessed a change in the build of freight steamers. They have been built larger and on scientific principles; and, as a result, a ship could hardly be lost along the great steam route to England without attracting the attention of other voyagers. The first to change this record is the "Naronie," whose fate is now shrouded in a deepest mystery. The "Naronie" was a freight steamer, engaged in the White Star service, constructed at Belfast in the famous shipyard of Harland & Wolff. The "Na-

ronie" left Liverpool Feb. 5, and was due in New York Feb. 21; but she has not yet appeared. On the 4th of March her boats were sighted by the steamer "Coventry" off the Sable Islands. This is the only reliable sign of the lost ship. The "Chicago" sighted wreckage on March 13, but it could hardly be that of the "Naronie," whose fate may never be revealed. The mystery is that a ship so well built and provided with so many means for the escape of those on board, should disappear without giving some sign of distress to fellow-voyagers.

Goldwin Smith and Annexation.

Goldwin Smith is in haste to become an American citizen. He asserts openly and everywhere that the annexation of Canada to the United States is inevitable, and that the inevitable is not remote. The interests of both countries demand the union. There are mineral and agricultural resources in the Dominion which await for their development the capital and enterprise found in the United States. The annexation would create a new boom, hastening the filling of all that country with people and stopping the drain now going on. Americans reciprocate the feelings and sentiments of Goldwin Smith, while at the same time holding themselves aloof from any interference with Canadian affairs. When Canada comes, it will be a voluntary offering; America will use no force to secure annexations of territory. Mr. Smith is doing much to mature annexation sentiment in the Dominion. He is at the head of the Continental Union, an organization designed to promote the union of the two countries. Though seventy years old, he may live, in spite of Tory hatred, to be a senator in Washington from the great State of Ontario.

Verdict in the Panama Cases.

The findings of the jury in the Panama cases are in favor of the conviction of three of the chief actors—Charles de Lesseps, M. Bihuit and M. Blondin—and the acquittal of the remainder. De Lesseps was accused of corrupting the minister of public works in aid of the Panama lottery bonds. The court sentenced him to imprisonment for one year. He at the same time sentenced M. Bihuit to five years' imprisonment, the loss of civil rights, and a fine of 750,000 francs. Blondin was given two years' imprisonment. These trials of the eminent men of France have been among the most painful incidents of the time; the conviction of the criminals gives evidence of a remaining sense of justice, capable of saving the Republic. The good fruits are already seen in the strong vote of confidence in the government.

Myer's Ballot Machine.

New York has gone a little beyond the Australian system in the tentative use of the Myer's ballot counter. The legislature approved the invention last winter, and allowed towns to make a trial of it this spring. Brighton, Lockport, and a few other places report favorably on the experiment. The record is made with absolute correctness and without the possibility of manipulation by inspectors. The machine works out the whole problem. Receiving the raw ballots, it gives out the exact figures for each candidate. The process is summary. In two minutes from the time the polls close, the results with forty candidates may be placarded, photographed, or sent out in envelopes. In Lockport the voting closed at 6.38, and at 6.39 the vote on supervisor was known. A more exhaustive test in cities will, no doubt, be applied, and, if found favorable, the little machine will dispose of the occupation of inspectors.

Important Appointments.

President Cleveland proceeds slowly and cautiously in the distribution of appointments. He does not intend to be driven by the machine, nor hounded on by the army of office-seekers. In the last instance he surprises some of his friends. James B. Eustis, of Louisiana, is nominated for Minister to France. He is a gentleman of culture, ability and position in society, and goes withal from the French section of the United States with a knowledge of the French language and character. Ex-Chancellor Theodore Runyon is named as Minister to Germany. John E. Riley, of New York, goes as Minister to Denmark. Some of the domestic appointments are thought to be good. James G. Jenkins, of Wisconsin, is to be U. S. circuit judge for the seventh Judicial District; William D. Dabney, solicitor in the State Department; Charles B. Stuart, of Texas, judge of the U. S. Court in the Indian Territory. Wade Hampton, of South Carolina, is given the easy position of commissioner of railroads vacated by the death of Gen. Johnston. Ernest P. Baldwin, of Maryland, is to be the first auditor of the Treasury; and Thomas Holcomb, of Delaware, the fifth.

Terrific Explosions.

One of the most fearful explosions ever known, occurred in the big Keeler flouring mill in Litchfield, Ill., on the 21st. A fire was discovered in the building, and before proceeding far reached the flour dust, when the explosion blew the immense building in to a thousand fragments, wrecking nearly every business house in the village. The shock was felt twenty miles around. In Clyde, Butler, and Gillespie, the glass was broken in the windows. John Cowie, the head millwright, was killed, and a half-dozen others were badly injured. The damage to the mill alone will reach \$1,000,000.

OUR EASTER MESSAGE.

This is the wonder of the Resurrection: That things unvalued now reveal their worth; That every human longing and affection Feels now the glow of its immortal birth. Our common toll, the mutual hopes we cherish, The friendly word, the homely help we give Each other in His love's name, shall not perish; No thought that lives in Him shall cease to live.

This is the beauty of our Easter morning: In Him humanity may now arise Out of the grave of self, all baseness scorning; The holy radiance of His glorious eyes Illumines every where uplifted faces; Touches the earthly with a heavenly glow; And in that blessed light all human graces Unto divine beatitudes must grow.

—Lucy Larcom.

WHAT EASTER BROUGHT TWO WOMEN.

REV. D. N. BEACH.

"WAS it not a beautiful service, Eleanor?"

"The singing was exquisite, the Scripture suitable, and I liked well enough what the minister said. He was very sympathetic. Yes, it was beautiful, if any funeral can be beautiful. But"—and Eleanor wiped away a tear.

"But what, dearie?"
"How can I tell you, Mary? I should not like you to know what a ghostliness and horror there is to me about everything connected with death. I shall not sleep soundly for a week. Every night I shall be seeing that casket. I know that Blanchette is better off. She was ready to go. What she said just before she died ought to make all the girls in our set better Christians. But it is such a dark doorway to enter. It makes me shudder. I suppose it is wicked to feel so."
"I think not, Eleanor. It seems to me that it is by feeling that way first, that some of us come to feel differently later. That is how it was with me."

"Why, Mary, you never felt so?"

"Indeed, I always felt so until last Easter. I never spoke of it. First I was shy to say; and then I thought it not Christian, and tried to choke it down."

"Could you, Mary?"

"Not in the least. At times it would make me fairly ill. Even when my mother died, I had a horror of being near her body."

"Why, Mary? I never dreamed it! I supposed I was an exception."

"There are so many exceptions I fear they are the rule."

"Well, Mary, I never spoke freely of it before, except that papa has always known I felt so, and, without ever alluding to it, will make for me the most ingenious and yet natural excuses, so as to clear me from going to burial services. Of course, when Blanchette died, there was nothing to do but go. Indeed, I should have gone if it had cost anything in the world. But tell me how you came to feel differently. Do you, really and truly, Mary?"

"Really and truly."

"And what changed you?"

"I told you it was last Easter, but it began earlier."

"What started it, Mary?"

"Well, first, that work we did in the club on Egypt. Those mummy-cases, with the bright colors on them, strange to say, did me a world of good."

"What! Those heathen things?"

"Not quite heathen, Eleanor—at least not far away from our Father. Did they not do a deal for Moses? Does not the Bible say, 'Out of Egypt did I call my son'?"

"I never thought of that, Mary."

"I did. Then I began reading the Old Testament burials. How Jacob and Joseph wanted to be buried in the far-off cave of Machpelah. How the Hebrews would speak of death as a being gathered to their fathers. There was something so simple and human in the thought."

"Yes, they did not seem to have our horror, did they?"

"Not only that, Eleanor, but that seems to be the order of God's teaching us. About at this point (it was nearly three years ago now) I began to love so dearly 'The Idyls of the King.' They really began to change my feeling."

"How, Mary? There are some fine lines in the 'Idyls,' but I never thought of that in them."

"Do you not remember 'Elsie'—how she wanted to be borne, in death, to King Arthur's place? Was not that like Egypt, and like Jacob and Joseph? You remember the letter she bore in her dead hands; in what a human way she was received; and how in that shrine which then in all the realm was richest."

Low in the dust of half-forgotten kings; and how King Arthur said,—

"Let her tomb Be costly, and her image thereupon. And let the shield of Lancelot at her feet Be carved, and her lily in her hand."

This is how God teaches."

"What, Mary, in a mere secular poet?"

"But, Eleanor, shall we have to learn Peter's lesson that nothing from God is common and unclean? It is not, however, mainly, either in 'Elsie,' or in many another touch, that Tennyson teaches most clearly. It is in 'The Coming of Arthur,' and 'The Passing of Arthur,' especially, that he seems to say so much to us between the lines. And, crystal and brief though it is, there is far more between the lines in his 'Crossing the Bar' than in that perfect lyric itself."

"Perfect lyric, Mary? What has that to do with dead Blanchette, and her poor, thin, white face, and the white casket, and the odor of the tuberose, themselves dying? Poetry

could not rid you of the horror if you felt it as I do."

"I did not say it could, Eleanor. It only helped prepare the way. Machpelah was before the tomb in Joseph's garden."

"And both were a good while before they covered up Blanchette."

"Yes, Eleanor. And so I felt till last Easter. But these things were getting me ready. And what our pastor said, the previous New Year Sunday, helped greatly. He is a man who tells you honestly about things. That New Year Sunday he spoke of the almost certainty that he or some of us would go that year. He just faced it. And, in his tender way, he made us face it, too. He told how he had shrunk from death himself. He told the doubts and difficulties that any thoughtful man must have on such subjects."

"What, Mary, does your minister talk that way? Ours says it is wicked to doubt."

"Well, we will not compare our ministers. Both are true men. For myself I have learned that doubt is often the doorway to faith. And our pastor, when he had told the difficulties (just what we all were thinking), then made his own confession of steadfast, unshakable, personal, living conviction in the reality of the eternal life. He said he felt he already knew something of it. He said that, in a way, self had died in him, and life had begun to live; and that, much though he desired to live (and you know what a hearty, whole-souled man he is), he should surely count it good fortune—a yet larger good than the present life—if so he should be the one called away this year."

"And how did that help you with the horror, Mary?"

"It helped me like great music. That man seemed so to believe it. Why, it thrilled us all. Half of us had the tears rolling down our cheeks, but we sat bolt upright, rapt, never taking our eyes off from him a moment. For he was an honest man, and a man, and a pure, and one that loved life, and a man that had doubted, and doubted still; but that, out of doubt, had plucked, like honey from the lion's carcass, a living, real faith. 'Friends,' he said, 'death is a shadow. It ever haunts us. Even at noonday there it is fastening itself to our feet. But one day it shall be gone. It will be downed forever. Then the reality will stand out. Then we shall live. People will be saying, "He is dead," but it will be death only that is dead. O friends, we that love life, we shall then live!' And then the Bible shut, and he said, 'Let us pray,' and we did pray, and there was not one of us but will be different and better for what our minister told us out of his soul that day. I thought, 'That is how the prophets used to speak.'"

"O Mary, I wish I had been there!"

"But, Eleanor, that did not do the business for me. It was Easter that did it. I prayed, that New Year Sunday, 'Lord, deliver me from the fear of death!' But the answer did not yet come. What I have described, year by year, but especially that Sunday, was only getting me ready. God does not hurry. So praying, so waiting, Easter drew on. In Lent I studied all the Easter matter till I knew it by heart. I read the lives of Christ about it. Best of all, I memorized the varying and yet singularly agreeable Bible accounts. Their very differences helped me. It seemed as if the writers were themselves too deeply affected by the startling event to tell a well-adjusted story. I saw their fear. I saw their doubt. I saw the shrinking even of Jesus as He faced death. I saw how ready the disciples were, when they had buried Him, to pass the resurrection off as women's fancies. I saw how, one by one, they were convinced. I saw how, at last, even Thomas, after holding out a week, gave in. Best of all, I saw Christ Himself—how much more He could be to them when raised than before He died; how simple, familiar, and yet how deep, mystical, profound. Then my Bible opened, Easter morning, to the words in the Apocalypse: 'Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of the grave.' The words seemed just meant for me. And you know in those days that was the bulk of the preaching, 'Jesus and the resurrection.' The preaching has got changed since, somehow."

"And did the horror go, Mary?"

"Not yet, dear. It was when the Scripture was reading in church that morning."

"How?"

"At these words: 'Thou sowest not that body that shall be. . . . So also is the resurrection of the dead.' Then it came rolling over me. How was it that I did not understand before—that the life is endless; that it is unquenchable; that, like a plant dropping its petals, or a grain of wheat its husk, life pushes off the body, drops it, shakes itself free as if from a shadow (as the New Year sermon had said), and is away into life, real life? For I suppose ours is not a very full sort of living as yet."

"I see, Mary."

"And, therefore—I having indeed come thither only by slow degrees, of Egypt, and Machpelah, and 'Elsie,' and 'The Passing of Arthur,' and the New Year sermon, and prayer, and the Easter vision—no dead body is fearful to me any longer, any more than if it were a husk from wheat, or a petal from a rose. The wheat, even though it were from a mummy's hand of the time of Rameses, lives. The rose plant abides."

"So it does, Mary. And so does Blanchette. I will plant a rose on her grave tomorrow. And I shall not be afraid to go alone to do it, I am sure; though, like the women of old, I should go in the morning twilight. Thank you."

"Thank the Risen One, rather."

"Yes, Mary, for so has He delivered yet another, who, through fear of death, has all her lifetime been subject to bondage."

SOUTHLAND STUDIES.

VI.

REV. FREDERICK BURELL GRAVES.

THE town-clockman of Columbia had scarcely struck six on his big bell before the Professor and I were on the way to Lexington, as famous hereabouts for having a court-house as our Lexington is renowned for rearing the red-coats in '76. The morning was cold, and the engine wheezed more than usual as it climbed the incline and rolled down on the other side towards the town. White rime was on leaves, grass and fences, while the small pools were filmed over with ice. I had come away without breakfast, and the prospect seemed small for procuring it. Charles Dudley Warner, in that delightful volume, "On Horseback through Virginia," tells how difficult it is sometimes to obtain food either for one's self or horse. I found it so occasionally even where a few houses were clustered together into a hamlet. In this case, as we walked into the main street I saw a low white building with the ordinarily welcome word, "Restaurant," in the window. The Professor could afford to smile because he had already breakfasted; nevertheless I obtained biscuit, cheese, lemon-juice, and coffee. The dining-room—also the family's living-room—was as large as a barn, one long side of which the good man of the house used as a cobbler's shop. There were the benches, scraps of leather, old shoes, and long shelves of lasts. Presently he himself came in with a pall of water—a stout, dark-complexioned man with black moustache and goatee. His slouch hat was pulled down over his black eyes. If he may be believed, his career thus far on life's journey has been romantic. Born a Russian Pole, he left his native land and went to Cuba, thence to Mexico where he fought under Marshal Bazaine—the same who was court-martialed for his action at Metz in '70—and afterwards sailed for New York. His vessel was wrecked, and taken aboard a ship bound for Charleston, S. C., he safely reached that port. Exchanging the gold which he had for \$2,500 in greenbacks, he went into the interior of the State and taught school. He was prosperous, but he fell into indulging in the too-frequent pastime of this Southland—killing and lynching—was arrested, tried, sentenced to pay a fine of \$500 and to imprisonment of five years. He escaped imprisonment by paying \$1,800. Soon afterward he said he lost the other \$700, and was now poor. This romance he told us as we sat at table; and because he had the habit of winking his eye as he wove it, I was incredulous. At any rate, his imagination was powerful.

The next duty was to secure horses, for we intended to ride out into the country. As on a former occasion, the Professor had the advantage, obtaining a fine mare as gentle as a kitten. I was obliged to mount a white horse, large, heavy, and aged, blind in one eye and nearly sightless in the other; besides, he had a habit of stumbling, was very hard-bitted, and possessed of a determined spirit. I expected momentarily to be pitched over his head as we rushed up to the "breaks," built across the roads for water-sheds. Once he walked with me into a snake-rail fence, despite my jerks on the bridle, and knocked it to pieces. Though on a level he was as easy as a cradle, in consequence of his deplorable faults I was glad at the end of the trip to get off his back in the usual way.

Well, judging of Lexington

as I saw it that day, I could not possibly understand how any one could truthfully inform me that it was formerly the garden-spot of Lexington County, unless the rest of the country is very nearly a Sahara. Why, at 9 o'clock there were only five people on the street; though in summer I suppose this number would be doubled. We did not ride to the east of the town, among the sandhills, because we concluded it advisable for various reasons to see the best part, lying to the west of the centre. On the east side, however, I may say that the money-crop is rampant, which is shipped to Columbia and Savannah, though cow-peas, corn, sweet potatoes and cotton are raised. The money-crop always is what they depend upon to get money with which to buy what they must have, the remainder being raised for their own use.

Outside the village we found the road very bad—a common thing everywhere here at this season. In many places the mud was considerably over the horses' fetlocks, their hoofs sinking into it and rising out of it with a "chk." And so red! It resembled a Salem Peabody tan-yard. The day was comfortably warm, and the air was fragrant. The pines, smaller in girth than lower down in the State, sighed in the gentle breeze. The bowlders jutting out of the ground, the sloping hills, and a flock of partridges which whirled away from a sunny spot by the roadside, reminded me of New England. Most of the farmers along here are of German descent and are regarded as very thrifty. Nearly all own their farms, but, as usual, do not develop them to the full extent of their possibility. Land is rented here for \$3 per acre, and a bale of cotton can be raised to every two acres. Land can be bought for \$10 per acre, though I was informed that some sold as high as \$50 per acre. From sixty to eighty bushels of sweet potatoes can be raised here to the acre, and yet

The Farmer will Raise Cotton.

Cotton is the great staple. A wise endeavor is being made now to induce the farmer to raise less cotton, because there is so much thrown on the market annually that the price has fallen to a dangerous limit. It is urged that if less cotton were planted, the price would rise; but the trouble is that each farmer thinks that enough other farmers will stop planting cotton to raise the price, and

that he will get the advantage of the rise. So the production continues about the same. But is cotton the only money-crop that these Southern States can produce? According to my observation, oats, hay, wheat, and fruit can be successfully grown. I met one man in central Georgia who said that he raised three crops of clover in one year. Now this will feed cattle, and if it were cultivated more widely, cattle could be raised for beef and the South no longer be dependent upon the West for it. But the farmer relied upon cotton before the war, and he cannot get out of the idea that now it is the only reliable money-crop. When he does, larger prosperity will come to the South. It happens sometimes that a good price can be secured for cotton and a fair profit be made; but it is not the usual thing. I saw in the public square of a central South Carolina town about seventy-five bales of cotton. The young planter who owned them had been holding them for a rise. There was a gradual rise until Christmas, and then a gradual decline. Now he will probably have to sacrifice his cotton and barely clear himself. He has kept his cotton off the ground, has turned it, and though it has been exposed to the severe weather of this winter, it is not much damaged. This cotton at Christmas—reckoning 500-lb bales—was worth at least \$375. In this section of South Carolina twenty acres of good land, well fertilized and attended to, ought to produce eighteen or twenty bales; and wages are only \$75 per year and board. For this the Negro is expected to work from sun to sun. In other sections of the State he can get \$90 per year and board. So an industrious and thrifty white man, without any pockets in his trousers, at depots, or on the street-corners, who would devote his time to cultivating his farm as assiduously as a Massachusetts or New Hampshire farmer cultivates his, could get rich rewards even with cotton. Both the Negro and the white man here, as a general thing, are living from hand to mouth.

"They're lazy-like," said a white man to me concerning the Negroes, "perviding only for today."

"Then they take no thought for tomorrow?" I asked.

"No, they follow the Scripture well in that," he replied with a laugh.

The truth is, however, without disputing about the interpretation of the Scripture and black do not think there is a tomorrow. In a town in North Carolina, because the winter was not expected to be any more severe than usual, the public had to help families who otherwise would have starved. If the winter had been mild, they would have successfully and peacefully hibernated.

Another phase of this same habit is this: The farmer will borrow money in advance, giving

A Lien on the Next Crop

of cotton or something else; and the man who holds the lien is sure to keep him off on the safe side, and if the crop fails, he seizes the mule, the potatoes, or anything else that the farmer owns, to meet his claim. Consequently the farmer is always poor, and he has thrown over his labor the powerful discouragement that what he is raising now has already been paid for. So he takes a comparatively easy and comes into town oftener than necessary and wastes a day. Only when the lawyer presses his lien does he seem to get his eyes open for the moment to the dangerous position he is in. The farmer buys groceries, clothing, etc., in just the same hap-hazard, unbusiness-like fashion. Such a course would hopelessly ruin a New England farmer in a twelvemonth. It is extremely foolish to blame the man who takes the lien; it is his business, and if he can find the foolish farmer who is anxious to do business with him in that way, he is willing to do it. I had a conversation with a leading railroad man of the South—a bright, shrewd, sagacious, energetic North Carolinian—and he lamented this condition and roundly reproved the farmer for such practices. He hoped a rigid lien law would be passed in his State; for though it would go hard with the farmer the first year after it was passed, ultimately it would be a great blessing to him. Some of the misadventures work might be done in the South by placing in the hands of every farmer a copy of "Poor Richard's Sayings," and compelling him to read it for an hour each day.

A great many people suppose that the poor Negro is the only one who is thus wronged by the sharp white man, and they tell pitiable tales about the suffering of the Negro in this respect. It is true in regard to the Negro, but no less true of the white man. The lien-taker is not careful to always select the Negro; the white will do just as well if he is only solicitous for a lien. In fact, I suppose the white man is the best customer because he owns more land and can, therefore, produce more cotton or other crops. And yet the Negro is steadily gaining property all through the land. I have seen them.

One Negro in a small South Carolina town, who was a slave before the war, has accumulated a property valued at \$12,000 since then. A gentleman who has been in the South for many years, and who has traveled over the State of Georgia particularly, declared that in the fifteen counties he had visited in that State he could name at least one hundred Negroes who are well-to-do. One owns 200 acres, another 150, another 225, and so on. He further stated that he knew of Negroes who were loaning money to white men. I remember riding along the roadside and seeing a Negro digging in a ditch. I inquired what rent he paid. He leaned on his shovel as he indignantly replied: "I don't rent it. I own it." "How much?" I asked. "One hundred acres." I drove on. But I have left Lexington, and yet must return for a moment to mention a white school we visited. It was the best I had seen. The building was good, the teacher was well educated, alert, and wide-awake, and the pupils were well-informed. "Let us sing our rhymes for the gentlemen," said the teacher, taking a chair-round for a baton; and the children arose and sang, while he beat time, their A-B-A-B, etc. Then they sang with great heartiness an old college song.

Hours afterward, as we were riding back to the town, we met a man riding out of it on a roan which, because of his gait or the rider's tight seat in the saddle, kept him bobbing up and down, his elbows thrust out at right angles to his sides. His sandy beard blew out from his face as he flew along. He passed us, and then deliberately wheeled around, followed us a few rods, and struck into a side road, galloping ahead of us into town. It was one of the wardens who, being charged with the onerous duty of keeping peace in the town, had come out to see about us, and make sure that we were not disturbing it. He was satisfied, for we saw him no more.

The Epworth League.

New England District.

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EASTER SONG.

"Because I live, ye shall live also."

The earth is dark, nor leaf nor blossom
Decks the brown waste; the hills are bare;
Lies and regret are everywhere.
As I sleep there not in Nature's bosom
Some recompense, some sweet repair?

Where are our lost? We wander weeping,
Filled full with anguish and dismay;
The world is veiled, the skies are gray;
Faith in our hearts is dead or sleeping;
In vain we watch, in vain we pray.

Hark! on the leafless boughs above us
A bluebird's warble, soft and clear;
Look down! a blade of grass is here.
Sight, smell, touch, taste, to move us;
Yet 'tis the turning of the year.

Hear in thy soul, thou unbeliever,
One word forever and sure;
"I live." The promise stands secure.
Here is the balm to heal thy grieving,
Hope of the patient and the pure.

Break out, O heavens, into singing!
Awake and shout, O slumbering clod!
Here is thy life, the breath of God!
Through earth and heaven in joy is ringing;
This spring the cold gray fells' bath trod.

Ye lilies of the field, adore Him,
Yethat have slept in dust and dew;
Ye faithless mortal spirits too,
Bow down with rapturous song before Him.
Behold, He maketh all things new!

— ROSE TERRY COOKE, in *Harper's Bazar*.

THE PRESIDENT'S OUTLOOK.

THERE seems to be quite a movement toward the organization of circuits just now. Something has been done in the past, but now all over New England our chapters are associating themselves with neighbors of the same faith and forming unions and circuits which will add new life and enthusiasm in League work. Oftentimes our Conference districts are so arranged that the district meetings cannot be easily attended, but the circuit meetings bring out the connective power of our Methodism. In some sections there has been considerable pressure brought to bear on certain chapters to either change the name or modify the methods so that they could unite in a union with young people's societies of other denominations. There is no objection to such union when each is allowed to retain its own name and peculiar methods; but if the chapter of the Epworth League drops its name for the sake of the union, it is no more than right that the other societies should drop theirs.

Right in this connection I might refer to a letter asking "if it is advisable in a city which has but one Methodist church for the chapter which has been known as No. — of the Epworth League to change its name to an Epworth League of Christian Endeavor for the sake of being admitted to the Christian Endeavor Union of that city." I would not so advise. If that is the only condition of interdenominational fellowship, it is better to wait for better conditions, for such fellowship would be more or less formal and thoroughly unsatisfactory in the end.

Remember the Epworth League anniversaries at the Annual Conferences. One of the best ways to become acquainted with the workings of our beloved Methodism is to attend one of the annual gatherings of the ministers. If you go once you will go again. Be sure that your chapter is represented by delegates, for this meeting is as much for laymen as for preachers.

There is a desire on the part of the Cabinet of the First General Conference District to have a list of the bright young men and women who can be depended on for addresses and papers at our conventions and gatherings. Our ministerial brethren are always ready, but they are pressed into the service many times because it is not easy to secure a layman. I wish our chapters would be an outlook committee to report to us the names of the young people in your section who have shown themselves efficient and acceptable in such work. We want to bring these to the front. We need them, and they need this kind of exercise to develop the gifts within them. Do not imagine that your anniversary or meeting will be a failure because your speaker is a layman. You ought to have special pride in bringing out some one of your number who only needs the encouragement and the opportunity to prove his capability. I have seen one program without a "Rev." on it, and I have no doubt it was a success. Try it at your next meeting.

GEORGE S. BUTTERS.

THE PILGRIMS AT EPWORTH.

REV. JAMES T. DOCKING.

MANY things were said and written in our church papers, also in the secular press, regarding the first Pilgrimage to Epworth, in July, 1891. Here is a group of some of those happy pilgrims. It was on Monday afternoon, July 20, when our party first caught sight of the little village of Epworth, where the first League was formed with Susanna Wesley as its president and her nineteen children as its members. I cannot here say much of the party or of that memorable spot; but a few words concerning the pictures on this page must suffice.

The Pilgrims forming the group are now

sitting in front of the Wesley Memorial Chapel, which had at that time been dedicated but one month. It is one of the neatest and handsomest Wesleyan chapels that we saw anywhere in England. In this chapel our American visitors were welcomed by the people of Epworth, who filled the church to overflowing; and it was in this building that the sacramental service was administered by Rev. Dr. Upham, using the same Prayer Book that was once owned and used by Charles Wesley. At the close of this service our American friends repaired to the tomb of Samuel Wesley. Here, with many scores from the quiet little village, we sang, wept and prayed until near midnight. And oh, the blessed memory of that midnight hour!

A bird's-eye view of all the historic scenes at Epworth will be found in the other picture. There is the font at which Wesley was christened, and the old rectory from which Wesley was rescued when but six years of age. Then there is the church where Wesley's father was the rector for thirty years. And Samuel Wesley's tomb, on which John Wesley preached annually for thirty years, because the curate "was a drunkard" and refused to let this young heretic either preach or read prayers in the church. In this same picture you will notice the old rectory before the fire of 1709 had destroyed it; and also the rectory as rebuilt after the fire and as it now stands. Notice, also, the exterior and interior of the beautiful Wesley Memorial Chapel. There is, at the bottom of the picture, about in the center, the tablet in Westminster Abbey to the memory of John and Charles Wesley, which was unveiled March 30, 1876, Dean Stanley making the address.

All our Epworthians, I am sure, will be pleased to know that complete arrangements have already been made for our second Pilgrimage to Epworth, which is to leave New York early in July, 1894; and you may be one of those happy pilgrims!

Westerly, R. I.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

R. S. DOUGLASS.

First Vice President.

OUR AIM. The development of Christian character.

How SHALL WE KEEP LARGE CONGREGATIONS?

Each Christian Leaguer is personally responsible, as far as his own attendance is concerned, for the size of the congregation, whether the pastor is good, bad or indifferent.

I. Visiting.

II. Welcoming.

III. Personal Attendance.

Personal Attendance.—1. Young people inspire the preacher, and help keep his thoughts and manner fresh and enthusiastic. They especially need vice preaching. Young Christian business men, who are energetic and successful during the week and are idlers on the Sabbath, make religion, in the eyes of the community, less important and respectable than business.

2. Old people give weight to the congregation, encourage attendance of younger Christians, and lead ministers to prepare their sermons more carefully.

3. Every Christian should be able to say with Schuyler Colfax, "Whenever my pastor sees I am not in my pew, he knows that I am either sick or not at home."

4. Go in all weather when you would go to the very choicest entertainment. Fair weather is no excuse for staying at home, and the ideal church has the largest attendance of Christians on stormy Sundays, as each one goes because afraid the others may not be able to come. The smallest outfit for religious work for man or woman is a Bible, a hymn-book, a rubber boots! Organize "Rainy Sunday Brigades."

5. Rallying Sundays. Arrange with the pastor, Sunday-school superintendent, and officers of other organizations, for a Sunday, to be set apart annually or quarterly, when special effort shall be made to have every member of every organization present at regular preaching service.

Plymouth, Mass.

Dept. of Mercy and Help.

ALTA C. WILLARD.

Second Vice President.

TO THE SECOND VICE PRESIDENTS: Last month we considered the first two divisions of the topic, "Systematic Visitation," and this month we will take the third and fourth, viz.: the aged, and the new-comers to the community.

The pastor has the names and addresses of the aged. Let a third helper take charge of this list and call to her assistance as many others as she needs to ensure one call each month upon every person whose name appears on the list.

A good way to find the new-comers is to divide the sittings of the church into sections, giving each into the charge of a lady and a gentleman—one a member of the church, and the other a League member; and sometimes, this necessitates a move on the part of a Leaguer to some other section of the church. Be sure that those in charge are constantly present at the morning service. Let them welcome every stranger in their section and obtain the name and address of every one who is to remain in the city for any length of time if he or

she wishes to have the pastor and League members call.

The Sunday before the monthly conference or meeting let the fourth helper go to each person in charge of a section and get the list that has been kept by each, and also obtain the number of strangers welcomed that did not give name and address. Compare the lists, that no name may appear twice, and give a copy to some one who shall see that a call is made upon each person during the coming month. Have those in charge of a



Group of American Leaguers at Epworth.

section carry a note-book and pencil rather than trust the memory; and much confusion will be saved those who make the calls, if when writing the stranger's name, the title is also written, as initials do not always tell whether the stranger was a gentleman or a lady. Keep a written record of all work done, that reference may be made to it at any time.

Manchester, N. H.

Dept. of Literary Work.

ALFRED S. ROE.

Third Vice President.

Washington Irving.

Who reads Irving nowadays? Very likely some constant reader of the crime-dreaded daily papers may ask such a question; and, if so, it will be in direct line with the query made in the *Edinburgh Review* nearly seventy-five years ago as to who read an American book. It was Irving who first gave us a reputation abroad and paved the way for the numerous American writers who are as well known in England as are the native born there. Our pioneer was born April 3. The year you must seek in cyclopedias and in his life, which has been written in an exhaustive manner by his nephew, Pierre M. Irving.

George P. Putnam's Sons, of New York city, are the publishers of Irving's works, and they put them out in a variety of editions, suited to all sorts of buying capacity. Hitherto we have treated of poets; it is only fair that we should now write about a master of prose. That young person of either sex who has never heard over the bawls of the "Sketch Book" has yet much to live for. The "History of New York" as told by the fascinating Knickerbocker is a pleasure to be looked forward to longingly. During these days of World's Fair talk, what better time can we have for reading Irving's "Life of Columbus"? Do you wish the very best picture of English country life in existence? Then read "Bracebridge Hall." "Astoria" will give an excellent insight into the early settlement on the Pacific coast. The "Life of Washington" is in place at any time and anywhere.

In the making of a library—and every true Epworthian will not be satisfied with taking books from the public library—we must have a variety. Perhaps we cannot afford the luxury of complete editions, in which case it will be well for us to consult some one qualified to judge and thus find what we had better buy. Were I to recommend five books by Irving, they would be his "Sketch Book," "The Traveller," "Life of Goldsmith," "Bracebridge Hall," and "History of New York." Should I add another, it would be "Crayon Miscellany." Put these upon our shelves along with our Tennyson, Whittier, Lowell and Longfellow already there, and we may view a very good beginning. Our homes, without books, no matter how much furniture we may have, are still bare and cheerless; while with the best thoughts of the best writers by us, they are warm and bright though the floors be carpetless.

For an evening with Irving let some one be prepared to tell of Sunnyside and its memories; and happy he who has been admitted to the old home of Knickerbocker! The study is just as his genius left it, and though Jay Gould long made his home at Irvington, the tourist care little for the millionaire, everything for the writer. Tarrytown is hard by; and how full it is of memories of the Revolution, Andre, and the Cowboys, while its beach trees are the grandest in America. Let some one tell why Irving never married. The story of the Alhambra and the Conquest of Granada would fill an evening full, and you might wish to come again. Give the whole of April to Irving.

Worcester, Mass.

Dept. of Social Work.

MINNIE G. SPENCE.

Fourth Vice President.

Any chapters desiring to secure banners or badges, can obtain full particulars by applying at the Methodist Book

Room, 38 Bromfield Street, but a little information in regard to prices might be acceptable.

One design has been adopted as the standard banner for the Epworth League. This banner is made of white silk, with a band of red silk arranged diagonally across it. The number of the chapter is in gold letters and figures in the upper right hand corner, while the name of the place is in the opposite lower corner. The Epworth League emblem is in all color and gold in the centre on the diagonal band. It

is trimmed with fringe and tassels and mounted on a polished wooden pole, surmounted by a brass cross. This banner costs \$17.50, and can be ordered at any time at Magee's; but should any chapter prefer an original design, by submitting their plans to those in charge at the Book Room, prices will be given for either simpler or more elaborate banners.

The badges are in thirteen different styles, and the prices vary from 10 cents to \$2.50 each. The silver clasp-pin and scarf-pin are each 30 cents, and the same designs in gold are \$2.50. Rev. M. C. Beale, at 36 Bromfield Street, has a very dainty gold scarf-pin for \$1.25. The badges for the Junior League are in German-silver, nickel-plated, and cost \$1.20 per dozen. Any of the badges will be sent by mail.

Newton Centre, Mass.

Dept. of Finance.

W. M. FLANDERS.

Treasurer.

Following the instructions given at our annual meeting, the treasurer has within a few days addressed a second letter to those chapters that have not yet responded to the first letter, which was sent out in October last. There are about 700 chapters in this list, and of this number only 253 have paid their apportionment, the percentage paying being about 36. The amount asked is very small, it being only \$1 a year for each chapter. Aside from the collections at our annual meetings, this is the only means we have of raising money to pay our running expenses, and, as they are necessarily quite large, it is very important that each chapter should bear its part, and by so doing prevent these expenses being a burden to any.

No officer of this district receives a salary, and as much time and thought are given to the work—this being especially so by our able and efficient president and secretaries—each one should feel it a particular pleasure and privilege to do his part.

Even when a lunatic is telling one in fervid language how he has been deprived of his children, or the outrages that have been perpetrated on himself, he is never even moved. The ready gift of tears which accompanies the plaint of the same woman contented strangely with the dry-eyed appeal of the talkative lunatic. It would indeed seem

that tears give relief to feelings which, when pent up, lead to madness. It is one of the privileges of reason to be able to weep. Amid all the misery of the insane they find no relief in tears.—*Exchange*.

Live for Others.

The great failure of us all is that we live selfishly. Robert Browning, in one of his poems, has a reference to the parable of the wise and foolish virgins. I am rather inclined to think that he is right. He attempts an explanation of the reason why the foolish virgins were without oil at the coming of Christ. He says:—

"They never loved themselves;
That their own oil in feeling their own lamps
The reason was that the oil was all spent
When the Master came. If you would be numbered with the wise you must live for others. Oh! live for some one! Do let good come out of you to bless those by whom you are surrounded! There are some sick; take them a flower to brighten the bed-room. There are some sad; you can go and sing some comforting song to them. There are some despairing; go and kneel by their bedside and pray, and when you pray, pray for faith; pray as though you believe the blessing will come. There is that young man that some of you, perhaps, loved when a boy, and played with; he has gone wrong, he is entangled in evil companionship, he spends his nights in theatres and in places

OUR LEAGUE SCRAP-BOOK.

Bright Faces.

One of my friends who seems to have gained the secret of perpetual youth and good spirits, said to me lately: "Do you notice I always put on my sweetest, most untroubled expression when I'm in a great hurry or get caught in a crowd, a thing I do, test, or whenever I want to look worried, because most other women do look so like crazy frights in the least crisis?" It is not the great men or women who look the most borne down by responsibility and anxiety. Gladstone shows less lines of care than a woman out on a shopping excursion on "bargain day."—KATE SANBORN, in the *Chautauques*.

The Date of Easter.

Easter is the first Sunday after the full moon that occurs on or next after March 21; and if the full moon fall on the 21st, Easter is the next Sunday. Of course if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was eventually thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first day should always fall upon the first day; for they, deciding between the two ways then in use, selected for the whole church the method which would bring Easter always on Sunday.

Since that decision Easter cannot fall earlier than March 22, nor later than April 25 in any year. These dates are called the "Easter Limits."

Easter occurred on March 22 in 1818, but cannot come again on that day until 2285.—*Advance*.

Dante Rossetti's Love Story.

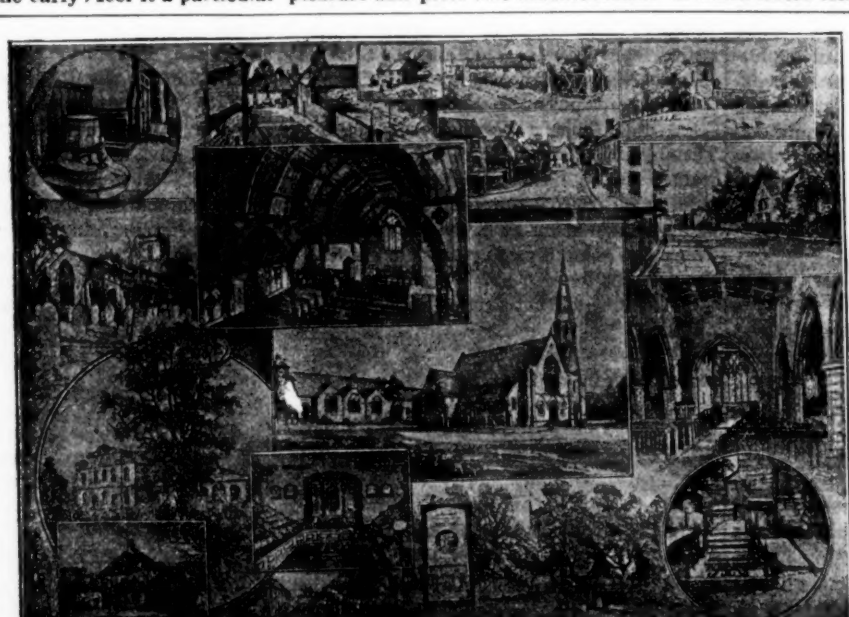
When Gabriel Dante Rossetti was a boy he was deeply in love with a young girl; and having a poet's gift he sang a poet's love in numerous sonnets and verses to her. She died young, and by her wish the manuscripts of these poems were placed in a casket and laid under her head so that even in the last sleep they should be as they always had been, kept beneath her pillow. Years passed by and Rossetti's fame grew until every line of his composition became precious, and some of those who prized his writing most asked him for copies of the songs that had been buried. He had kept no copies, or they had been lost. At all events he could furnish none, and when they asked him to rewrite the verses he declared that he was utterly unable to do so. At last his friends, impatient for permission to have the original manuscripts examined. He consented after some hesitation, and all the necessary preliminaries having been complied with, the grave which had been sealed for many years was opened in the presence of a wondering few. Then a strange thing was found. The casket containing the poems had proven to be of perishable material and its cover had crumbled away. The long tresses of the girl had grown after death, and had twined and intertwined among the leaves of the poet's paper, coiling around the written words of love in a loving embrace long after death had sealed the lips and dimmed the eyes that had made response to that love.

Lunatics Do Not Shed Tears.

One of the most curious facts connected with madness is the utter absence of tears and the insane. Whatever the form of the madness, tears are conspicuous by their absence, as much in the depression of melancholy or excitement of mania as in the utter apathy of dementia.

If a patient in a lunatic asylum be discovered in tears, it will be found that it is one beginning to recover or an emotional outbreak in an epileptic who is scarcely truly insane; while actual insane persons appear to have lost the power of weeping, it is only returning reason which can once more unclose the fountains of their tears.

Even when a lunatic is telling one in fervid language how he has been deprived of his children, or the outrages that have been perpetrated on himself, he is never even moved. The ready gift of tears which accompanies the plaint of the same woman contented strangely with the dry-eyed appeal of the talkative lunatic. It would indeed seem



Interesting Views at Epworth.

that tears give relief to feelings which, when pent up, lead to madness. It is one of the privileges of reason to be able to weep. Amid all the misery of the insane they find no relief in tears.—*Exchange*.

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yet worse. Oh! go and seek him out. Live for some one. Do not do as the foolish virgins did—spend your own oil in feeding your own lamps, that your own faces may grow bright thereby; but brighter other faces; and, then, when the Master comes, you will be ready, and you will go in with Him to the marriage supper. God grant that all of us may, and then we shall know why light was given and life.—Rev. O. Williams.

Had Philosophy on Her Side.

"Spell tea," said the mother, who was teaching her little daughter, seven years old, to spell.

"T-o-e-a," answered the child.

"No, dear, that's not right. T-o-e-a spells toes."

"But it sounds like t-o-e-a."

"I know it, but you cannot go by the sound."

Then in order to enforce this proposition the mother called on her daughter to spell foxes.

"F-o-x-e-s," said the child.

"No, you're wrong again. This time we do use the x and spell the word f-o-x-e-s."

"Huh!" grunted the child.

"Now, spell rose," said the mother.

The child hesitated. Finally she said: "I don't know whether to say r-o-s-e or r-o-c-c-o, and really I don't know that either way would be right."

"Spell it r-o-c-c-o," said the mother, "though there is another word pronounced just like it that's spelled r-o-c-c-o. That word is the name of the spawn of fishes."

The poor little child looked very miserable.

"Just one more word," said the mother.

"Tell me how you spell blows."

"Well," said the child, who had had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it b-l-o-o-d for breakfast, b-l-o-o-d for dinner, and b-l-o-o-d for supper."

"I spell it b-l-o-o-d all the time," said the mother.

The child said nothing for a minute or two.

Then, looking up, she solemnly remarked:

"I think, mamma, that the English language was made for persons very, very well educated."

—*Selected*.

THE INITIAL CLASS.

AN active young man, recently converted, is given a class of young ladies in the Sunday-school. He accepts it hesitatingly, determining to do the best he possibly can. He has a theory that "young people might help to bring in the kingdom of Christ by committing verses of Scripture under some system, and thus be able from the Bible to defend their faith and proclaim the truth to others." The class have eagerly caught the idea, and are growing rapidly into the same love for the Word of God that characterizes their faithful teacher. As the young ladies call one another by their initials, they are known as the "Initial Class." What follows is in his own words, though modestly written, as though he were telling of another person:—

Using the Word as the apostles used it, and as the young men under Wesley used, was his thought, so on the Sunday when he launched his plan, he said: "How many of you are willing, with me, to learn one verse of Scripture every day?" Of course all were willing. He talked about learning it exactly as in the Word. "We want to know all of our Father's message, and to be able to tell it to those who know it not." That Sunday he gave them the seven verses under the heading of "Memory Admonitions."

One verse a day, and the seven on Sunday in Sunday-school; and that first Sunday they had the next Sunday were "Seven Rocks," and then "Seven Commandments" as to our Speech," etc. Then he had a review and a special talk on using the Word. He called for pledges by saying, "How many of you will seek an opportunity, every day, to repeat to some one a verse that we have learned?" Then the good work began. We can know only a little about the harvest. Of course there were occasional failures in the working of even this simple little plan. Some neglected the study and some the using, but all were strengthened greatly in their own Christian character, and all learned the most effective way of using the Word. Many practiced it, as we shall see by the following experiences.

G. F., with several others, attended a university in a city near by; and of course, there was always the same little party on the train every morning. This party was noted for the profound subjects discussed, and, among others, a few mornings ago, was the subject of religion. One of the party said, "I am disgusted with this subject of religion. Look all around you, and see the inconsistent Christians." To this G. F. replied, "I am skeptical," the young lady said, G. F. quickly replied from Proverbs 16: 3, and then added John 6: 39.

M. R., also, is always on the alert to convince people, and when she meets a friend who is doubting, saying, "We have no faith in unseen things," she is always ready with 2 Cor. 4: 18, and will invariably quote Rev. 21: 4 as a parting verse.

M. D., being a firm believer in missionary work, we always find her ready to help those who say, "I am too great a sinner to start in the Christian way, by explaining Isa. 1: 18 and 1 John 1: 7-9, and finally gets them to believe that they can claim Isa. 23: 1.

L. R. is noted for her gift of helping those who want to accept Christ, but who are afraid of "what others will say," by quoting

[Continued on Page 3.]

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.

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None Such Mince Meat

Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the

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SPECIAL OFFER!

We are offering you a special offer of 100 seeds of the most beautiful and valuable flowers. We are offering them to you at a special price of 10 cents per packet. We are offering them to you at a special price of 10 cents per packet. We are offering them to you at a special price of 10 cents per packet.

ANOTHER GREAT OFFER!

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\$1.50 AMERICAN WATCH

We are offering you a special offer of 100 seeds of the most beautiful and valuable flowers. We are offering them to you at a special price of 10 cents per packet. We are offering them to you at a special price of 10 cents per packet. We are offering them to you at a special price of 10 cents per packet.

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IMPROVED CHURCH CUSHIONS

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Turkey and Missions.

Representatives of the American Board have complained in person to the State Department at Washington of interference with the mails by the Turkish government. A dispatch to the daily papers says:—

"The missionaries have a legal right of domicile in the Ottoman empire, but it is evident that they are unwelcome guests. Their relations with the Armenians, who are more or less engaged in political movements against the existing authority, do not recommend them to the good graces of the Turks. The consequence is that the com-

preached an able sermon, after which, on his inspiring appeal, the people very generously contributed all the funds yet needed to provide for the entire current expenses of the year. The benevolent collections have all been taken. Seventy-five members and probationers have been received since October. The young people of the League hold an interesting and largely-attended service Sunday evening. Bro. E. B. Lavolette, a member of the League, and recently licensed as a preacher, delivered his first sermon. It was short and pointed, and was well received.

[Continued on Page 8.]

Excursions to Washington.

Personally conducted tours to Washington have been arranged via Royal Blue Line to be run at frequent intervals from New York and Philadelphia to Washington. The next excursion will be on April 6th. For programme, describing these tours, write to: Thos. Cook & Son, Agents, E. & O. R. 261 and 1225 Broadway, New York, or Washington Street, Boston, Mass.

The Baurer & Aroslook R. R. will sell tickets from stations on their road to Oldtown, and return for one fare the round trip. Tickets will be on sale April 15 to 19, inclusive, good to return till May 1. West of Portland persons should come to Rockland by rail, as other steamers do not arrive at season to connect with the "Frank Jones." Tickets from Boston to Rockland, \$.50 each way.

We hope to complete arrangements soon so that persons arriving at Bar Harbor on the evening of April 18 or 21, can have reduced rates at our hotel. By this arrangement persons can have the following forenoon to look about this great summer resort of Maine.


I. H. W. WADEY, R. R. Sec'y

prices ever sold by us, and our retail price
equal ware is sold for anywhere.
GENUINE BARGAINS to close lot
specimen invited.

Jones, McDuff
China, Glas
120 FRANK

marked in plain figures, are always as low as possible, and make room for Spring Importations. In

Free & Stratton
and Lamps,
111 N. STREET.



The entire treatment is tonic and sustaining, and
restores exactly in harmony with the divinely appointed
laws of health; while its mastery of the most
malignant epidemics, like Diphtheria, Typhoid and
Typhus Fevers, etc., is borne out, as in Jackson-
ville and other portions of the South, speaks more sig-
nificantly than words.

IT WILL CURE YOU.

BEST OF HOME INDORSEMENTS

For Circulars, Testimonials and Information
call or address,
**Rev. L. A. Howarth, Room 10, 26 Bromfield
Boston, Mass.**

A solid black vertical bar, likely a scanning artifact or a placeholder for a page number.

the alphabet, and before we thought of it
but were called for supper, the house was light
and we had a fine time. Try it. — *Mayflower*

The Sunday School.

SECOND QUARTER, LESSON II.
Sunday, April 6.
Job 5: 17-27.

REV. W. O. HOLWAY, U. S. M.

Afflictions Sanctified.

I. The Lesson Introduced.

1. GOLDEN TEXT: "For whom the Lord loveth he chasteneth" (Heb. 12: 6).

2. THE BOOK OF JOB.

(1) Authorship and Age. — Nothing certain is known of either. Some German authorities — Grotius, Umbreit and De Wette — locate the work in the period of the Chaldean exile. Job is a name of the Hebrew people, and the name of the book is a Hebrew name, and the author is a contemporary of Jeremiah. Dean Stanley assigns the date of authorship to the date of Solomon, or the age succeeding him, and discovers a likeness almost verbal between the Proverbs and the book of Job. The majority of commentators, however, agree in ascribing the authorship of the book to Moses (at the time when he was in the land of Midian), and the pure Hebrew of the text, together with the absence of any allusion to the Mosaic law or to the events of the Exodus, strongly support this view.

(2) Aim. — To solve the problem of Divine reprobation in the world; to justify the ways of God to man; to settle the question whether suffering is an inevitable mark of punishment or not; to explain why the righteous are allowed to suffer; to relate the diabolical charge that goodness is only apparent — the mask of a reprobate. The style of the book is highly dramatic, and yet not inconsistent with the majesty and reality of the scenes and events recorded. The "historic sense" is preserved throughout.

(3) Argument. — Job was a wealthy Arabian chieftain living in the land of Uz — the Arabian Desert, probably of classical geography. He was rich in camels, sheep and cattle, and his family was like-wise prosperous. His character was exceptionally blameless and benevolent: "there was none like him in the earth, a perfect and upright man, one that feared God and eschewed evil." Satan, however, accused him of hollow piety, of being good because he was paid for it in prosperity, and challenged God to test his sincerity by trial. This challenge was accepted, and Job's prosperity was allowed, under certain restrictions, to "tempt" him. Cattle, sheep, camels were swept away in rapid succession; then his children were destroyed by a sudden visitation; and, finally, his body was smitten with a loathsome disease, and his wife, breaking down under this accumulation of woes, urged him to "curse God and die." But though staggering under these afflictions, terrible and devastating calamities, which seemed to him entirely inexplicable, Job was not removed from his steadfastness. He remained heroically true to God, and Satan was discomfited.

A harder trial then began. Job's three chosen friends, venerable in years and in wisdom, came to console with him. The spectacle which met their eyes when they saw their friend, who was so proud of his righteousness, was so different from the profound grief seven days and seven nights without uttering a word. Then Job breaks the silence, and in an outburst of anguish cries out the day of his birth. The first series of discourses follows (chapters 3 to 14), in which the doctrine so firmly held hitherto of retributive justice as the only explanation of suffering, was clearly brought out. It was believed that God balanced the sins of this life by exact and inexorable punishments. Affliction, therefore, was penal, and adversity proved sin. Job had sinned, his friends decided, and they urged him to confess and amend his life. It is from this section that our lesson is taken.

1. HOME READINGS: Monday — Job 5: 17-27; Tuesday — Lam. 3: 22-33; Wednesday — Heb. 12: 1-11; Thursday — Psalm 101: 1-8; Friday — Psalm 107: 1-4; Saturday — Psalm 91: 1-14; Sunday — Psalm 34: 15-22.

II. The Lesson Paraphrased.

Eliphaz was speaking. Job's cry of despair (chapter 3) constrained him to reply (chap. 4: 2). He expresses wonder that his friend, who had comforted so many under affliction, should himself be so despondent. The righteous never perish under affliction; it is only the wicked whom God chasteneth unto death. The underlying cause of all affliction is man's imperfection, which he shares with all created beings. For Job to murmur, therefore, against the dealings of the Only Perfect One can only aggravate his suffering by provoking God's anger. Better would it be for him to seek unto God, whose chastisements are sometimes merciful. From this point of view, Job should reckon himself happy in being afflicted. The Almighty smites, but he also heals. Troubles may visit a righteous man in a seemingly endless series, but out of each and all God will surely deliver. Affliction shall not harm him; war shall not destroy him; slander shall not effectually assail him; the calamity that makes others afraid shall not terrify him; at all these he shall "laugh," so firm will be his confidence. The wild beasts will cause him no alarm; the "stones of the field" will prove neither stumbling-blocks nor missiles to him. Rather, peace shall brood over his tabernacle, and his fold shall not be invaded by the robber. His children shall be numerous, and rise to greatness. He himself shall live long and descend to the grave in the ripeness of age, "like as a shock of corn cometh in at its season." These views Eliphaz declares constitute a summary of what experience and observation have taught him, and he urges Job to ponder them.

III. The Lesson Explained.

1. Happy is the man whom God correcteth — an Old Testament beatitude, found also in the Psalms and Proverbs, and quoted by St. Paul in Hebrews (12: 5). Says Dr. Scott: "To take vengeance on a criminal for a warning to others, and to correct an offender for his own good, are very distinct things, which Eliphaz had not before expressly distinguished. Job's extraordinary calamities had led Eliphaz to speak as if he had been visited in judgment; but here he indicates a hope that he was corrected of God for his own good; and if so, he was a happy man, and ought not to despond under his afflictions." Therefore despise not now the chastening of the Almighty — a difficult piece of advice to an enduring such torments as Job was then suffering.

All other bonds that fasten down the spirit of the universe to our narrow round of earth are as nothing in comparison to the golden chain of suffering and self-sacrifice which at once rivets the heart of man to One who, like himself, is acquainted with grief. Pain is the deepest thing we have in our nature, and union with God through pain has always seemed more real and more holy than any other (A. H. Hallam).

18. He maketh sore and bindeth up — "maketh sore in order to bind up smelteth in order more perfectly to heal" (Davidson).

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Monmouth Beach. — About four years ago a movement was made to construct a building which should meet the wants of the people at Monmouth Beach, in the interests of the M. E. Church here. Mr. Thomas Gaffney, of Boston, promised to donate to the

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Rev. W. R. Puffer
of Richmond, Va.

I Vote for Hood's

Forty Years in the Ministry

Rheumatism, Dyspepsia and Indigestion — Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. My back and hips, and indeed my whole body at times, have been afflicted. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared I should lose the use of it entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles, my rheumatism had entirely left me. I have been free from rheumatism this season for years. Besides the rheumatism, I like

Hood's Sarsaparilla

many others of sedentary habits — for I have been a minister of the Methodist Episcopal church forty years — have been troubled with dyspepsia, but while taking the medicine my

Appetite has been good, food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla, sleep much better. Rev. W. R. Puffer, Richmond, Va.

N. B. Be sure to get Hood's Sarsaparilla. HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

THE CINCINNATI BELL FOUNDRY

COUGHS, COLDS

—AND—

Asthma.

What Adamson's Balsam Does.

It breaks up a cold and stops a cough more speedily, certainly and thoroughly than any other medicine.

It cures a cold and stops a cough more speedily, certainly and thoroughly than any other medicine.

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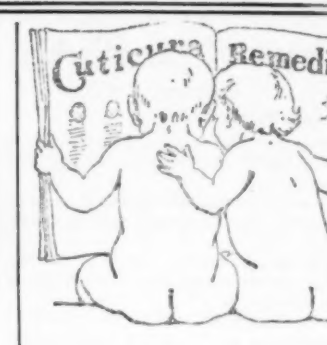
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What Can Cuticura Do?

Ask thousands of tortured and disfigured little babies throughout the land. Every-

thing that is cleansing, purifying and beautifying for the skin, scalp and blood of infants and children, the CUTICURA REMEDIES will do. They afford instant relief, permit rest and sleep, and point to a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing scaly, crusted, pimply and blotchy humors. They cleanse the scales of dandruff, scales and crusts, and restore the hair. They purify the blood of simple, scrofulous and hereditary humors. Thus from a simple blemish to the worst case of scrofula they are equally successful. Every-

thing about these great skin cures, blood purifiers and humor remedies inspires confidence. They are absolutely pure and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical and unfailing. Cures made in childhood are almost invariably permanent.

Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c. RESOLVES ITCHING, SCALD HEAD, ETC.

Prepared by POTTER, DRUG AND CHEMICAL CO., BOSTON.

All about the skin, scalp and hair, 64 pages, 30 diseases, mailed free.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES

THE CINCINNATI BELL FOUNDRY

COUGHS, COLDS

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Review of the Week.

Tu day, March 21.

—Terrible hurricanes cause large loss of life in the South Pacific—in the New Hebrides and New Caledonia.

—Wreckage and capsized boats of the missing White Star steamer "Titanic" sighted and reported.

—H. B. Palmer, assistant teller of the Fall River National Bank, missing; a deficiency of \$6,000 in his accounts.

—The President nominates James B. Easton for minister to France, Theodore Runyon minister to Germany, John E. Riley minister to Denmark, and Wade Hampton commissioner of railroads.

—Carlyle W. Harris, the wife-murderer of New York, re-sentenced.

—Pope Leo decides upon the beatification of Joan of Arc.

—Another bomb explosion in Rome.

—July 24 to be commercial travelers' day at the World's Fair.

Wednesday, March 22.

—Ex-Minister Balthus sentenced to five years in prison, to pay a fine of 750,000 francs, and to lose all civil rights, for Panama corruption; another year added to Charles de Lesseps' sentence.

—Still more bomb explosions in Rome; the residence of the Papal Grand Marshal destroyed.

—The East River Bridge Company propose to build two bridges across that river, with elevated railway approaches.

—An explosion in the Planet four mill in Lyndale, Minn., wrecks the building and many houses and causes the loss of several lives.

—State banks advocated by the Massachusetts commission.

—Death of Dr. E. R. Humphreys, a well-known educator.

—The Woman Suffrage bill defeated in the Maine Legislature.

Thursday, March 23.

—Death of Dr. George C. Shattuck, an eminent physician of this city.

—Reverend Alward's sensational charges of corruption during Bismarck's administration declared to be without basis by a special committee of the Reichstag.

—Death of ex-Senator Salisbury, of Delaware.

—J. S. Seymour, of Connecticut, nominated for Commissioner of Patents; and S. W. Lumsden, of Wisconsin, for Commissioner of the Land Office.

—Assassination of the mayor of Moscow, Russia, by a half-breed named.

—A new tariff bill drafted by the New York Reform club; raw materials to be admitted free of duty; all tariff to be levied strictly ad valorem.

—The State Senate passes to the third reading the bill for a ten-hour day for street-railway men.

Friday, March 24.

—Four women and a child burned to death in an apartment house in Cleveland, Ohio.

—The Maine Senate passes a bill giving municipal suffrage to women.

—M. Z. A. again defeated in the election for the French Academy.

—Death of J. D. Wattle, publisher of the Sunday School Times.

—The Berlin sea commissioners meet in Paris, and adjourn to April 4.

—A cyclone in the lower Mississippi valley sweeps out two small towns.

—The fund in aid of the Emergency Hospital in this city now nearly \$200.

—Another bomb exploded in Rome.

—The State Senate passes a bill authorizing the Boston & Maine to purchase the Concord & Montreal road.

—A gang of counterfeiters of silver half-dollars captured on Long Island.

—The French ministry supported in the Chamber by a vote of 314 to 200 on a motion favoring dissolution.

Saturday, March 25.

—Sudden death of Col. Elliott F. Shepard, editor of the New York Mail and Express.

—The Maine House kills the woman suffrage bill.

—A mountain range in Colombia sunk by a seismic disturbance; several lives lost.

—Dr. Parkhurst's society in New York reports for an active moral crusade.

—English cotton employees (now on strike) and their masters settle their differences.

—A tornado causes great damage in Indiana; many houses wrecked in Indianapolis.

—Drexel & Co. again become friendly to the Reading management.

—A tornado causes great damage in Indiana; many houses wrecked in Indianapolis.

—The eruption of the San Martin volcano in Mexico visible for 100 miles around it.

—At least 18 lives lost and hundreds of persons injured by the tornado in the South; the property loss put at \$2,000,000.

—United States Supreme Court decision declares validity of four of Edison's patents, and leaves Bell Company to stand wholly on the Brinley.

—The Monongahela Valley colliers return to work after a strike of seven months. A loss of \$4,000,000 is estimated.

—Dorflinger's American Cut Glass is shown in every register for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dorflinger & Sons, New York.

—The annual clearance sale of Jones, McDevie & Stratton occurs this week.

—Seven floors of china and glass attract citizens and stranger, as the modern china-store is to the family what the book-store is to the student.

—Regarding Prang's new line of Easter goods it may be safely asserted that the refined taste, chaste and delicate designs, and appropriate selections, which in the past have secured their productions such pre-eminence and popular favor, will be found even in a greater degree in the line they are just presenting for the coming season. Artistic skill and inventiveness of the first quality have been employed in making these designs, and the result is almost bewildering in the variety and richness of the effects produced. A full variety of prices is presented, from the comparatively inexpensive to the costliest. The line is distinctively American. The original designs were executed by foremost American artists, and lithographed and printed by American artists and artisans in their fine Art establishment in Boston under their personal supervision. The designs include new and attractive variety of Easter cards, Easter art novelties, fine art prints on satin for Bibles, and booklets in hand decorated linen and leatherette covers.

THE CONFERENCES.

(Continued from Page 5.)

derstand the needs of a church, willingness to lend a helping hand—these have been some of the prominent characteristics of the first, and a most successful, year as elder.

Warren.—The church has suffered much during the past few years by removals from town and from damage to its property through the closing up of a part of the street on which it stands and the settling of the church edifice. The missionary collection reached an amount of over \$130 as against \$87 for last year. The "Cross Benevolent Chart" was used, and greatly helped to that result. The pastor, Rev. S. B. Sweetser, was kindly remembered at Christmas. Another financial year closes with a surplus. The church was quickened in its spiritual life through a ten days' meeting conducted by Rev. H. U. Brown under the direction of the pastor. The King's Daughters of the church have rendered excellent service in assisting the pastor in visiting and comforting the sick. Bro. Sweetser has asked to be removed at the close of the present Conference year.

North Dana and South Athol.—The present year has been a very successful one for this charge under the pastorate of Rev. Olat R. Miller. The week-night and Sunday night meetings have been turned into revival services. Over 30 have professed conversion, and 20 have united with the church on probation. Five have been received into full connection. The benevolent collections are all up to the appointments, and some exceed the appointments. At South Athol there has been about \$100 worth of church improvements, and the church building has been insured. Last summer the pastor was married to Miss Minnie Morgan, of Cincinnati, who has proven to be a very efficient helper in all church work. The last quarterly conference of both churches unanimously requested the return of their present pastor for another year.

Aubury.—This church is soon to begin the work of the enlargement and extensive improvement of its property. The society will profit largely by the generosity of the late Horace Smith, who was much interested in the pastor's work for the church and plans for its future. In addition to a gift of \$2,000 to the church last summer, he made the further agreement with the pastor in December last, that if he would continue for the full five years, the funds should be placed at his disposal to do whatever he should desire in the way of enlargement and improvements to meet the growing work of the church and the needs of the community. To this offer was added later that of the gift of a new parsonage, the house to be bought or constructed at a cost of from \$7,000 to \$8,000. While these matters were pending and the plans were in part drawn and accepted, Bro. Smith suddenly died. This has occasioned some delay in proceeding, but the trustees of the estate desire to carry out his wishes with respect to this work for the church as nearly as they can be known. The work will begin as soon as these matters can be adjusted and plans perfected. With this work complete, the church property in the best condition as regards beauty and utility, with its location in a populous as well as most beautiful and desirable section of the city, and with a parsonage new and modern in all its conveniences and appliances, few appointments will excel this in promise of growth and desirability for a full term of pastoral service.

C. A. L.

N. E. SOUTHERN CONFERENCE.

Providence District.

Providence Preachers' Meeting.—A full meeting was held on March 20, at which Rev. J. S. Wadsworth, of Pawnee, presented a finely written paper on "Egypt and the Pharaoh of the Oppression." He also furnished a large number of photographs illustrative of his subject. President Raymond of Wesleyan University being present, on invitation he addressed the meeting on the condition and work of the University.

Chestnut St.—Sunday, the 19th, was "missionary day" with this church, and President Raymond, a former pastor, was secured to preach the sermon, which was exceedingly able and greatly delighted his many friends. The collection amounted to \$222.

St. Paul's.—On March 19 at the Sunday evening service 50 seekers were at the altar. The pastor, Rev. J. W. Webb, D. D., has had a unanimous request to return for the fourth year. All church work is prospering here.

Phenix.—Since Jan. 1, the pastor, Rev. J. S. Wadsworth, has received 28 on probation. Electric lighting has been put into the church and parsonage. The treasurer of the church reports a balance in the treasury after all bills are paid—an event which had not occurred before in many years. A unanimous vote requested the return of the pastor to church with thirteen bright pupils, forming her Sabbath school class. As their parents do not all come with them, she sits with them, and every child seeks to please in quiet behavior the one so interested in their welfare. Some of them have given themselves to the Lord.

Morrisville.—The donation for Rev. and Mrs. Nanton was attended by a goodly number. The net receipts amounted to \$55.

Elmore.—Elmore has it that at the coming Conference Elmore will be severed from Morrisville and become a separate pastorate. Some of our ministers have too much on hand to do work thoroughly with vigorous and fruitful results. Some need assistant pastors as their fields enlarge and opportunities for great spiritual good multiply.

North Hero.—Mrs. Hyde, wife of Rev. W. H. Hyde, is at her son's house, very ill.

Binghamville.—Dwight L. Spaulding died March 2. Funeral services were held in the

church, Rev. Geo. E. Deuel officiating. Bro. Spaulding was a steward of the Methodist society, and an efficient worker in the Sabbath school. He was a kind husband and father, and to the community an obliging neighbor, friend, and useful citizen. It is quite a loss to our young church to lose such a young man.

Alburgh.—Lilla, wife of C. H. Honsinger, died March 2. She was sister of Rev. C. W. Ross.

West Berkshire.—Rev. Mr. Prouty preached a very acceptable sermon at the quarterly meeting. He is still very vigorous, after many years of hard toil.

D.

Montpelier District.

Chelsea.—Recent reports indicate that the health of Rev. H. E. Howard, of this place, is very poor indeed, and that he will be compelled to either take light work or to drop out altogether the coming year. Bro. Howard is a man of sterling worth, and all will hope that he may soon regain his accustomed vigor. Under his administration old Chelsea charge has had a prosperous year.

Barre.—Inquiry of Pastor Smithers developed the fact that the subscription for the new church has nearly reached the \$9,000 line, and that the people are taking hope that plans may be long materialized into brick and mortar. The Florida colony from the church expect to return the coming summer improved in health from their winter's sojourn in the land of flowers.

Rev. H. A. Spencer.—It will be very gratifying news to the whole Conference that Rev. H. A. Spencer, of Lawrence, Mass., has formally accepted an election as financial agent of the Seminary, and that he will come to Vermont the first of May to begin his new duties. He will also be transferred back to his old Conference home. Inasmuch as Bro. Spencer is well known throughout the entire Conference, having served most of his best years, his work in the field will be a source of great prosperity to the institution whose interests he will represent.

His marked ability in the raising of funds and in attractively setting forth the advantages and attractions of the cause which he has at heart, will here find full play.

RETLAW.

St. Johnsbury District.

Derby.—Rev. N. W. Wilder has been chosen superintendent of schools for the town of Derby by the school commissioners. This will make his third year of office.

Barton.—Preparations for the coming Conference are rapidly being pushed to completion. It is thirty-five years since a similar meeting was held here. Bishop Simpson presided, and is said to have preached one of the most remarkable sermons ever delivered in this country. Like Bishop Simpson, Bishop Joyce came fresh from a tour of the European Conference. The prominent men of Methodism expected are Chaplain McCabe, who is to repeat his famous and popular lecture on the "Bright Side of Life in Liberty Prison," Dr. Payne, Dr. J. W. Hamilton, Dr. J. B. Hamilton, Dr. W. A. Spencer, Secretary Schell, who is to represent the Epworth League, and probably others.

F.

Springfield District.

Woodstock and Quebec.—The work here is prospering under the leadership of Rev. O. D. Clapp, pastor. Twenty-four have been received on probation during the year, and 6 in full membership. Bro. Clapp's health has been steadily improving during the year.

Putney.—After having no services in the church for more than two years, Bro. E. W. Sharp has undertaken to reopen it and to build again the walls of Zion. Services have been regularly held since the first of January. The congregations are increasing and the outlook is favorable. Bro. Sharp has moved into the parsonage. The Methodist church in Putney lies again. May a great revival sweep through the place, and the church demonstrate its right to an existence!

Windsor.—Rev. A. W. Ford was able to be in the pulpit again last Sunday. It is expected that he will reside at Windsor next year instead of living at Hartland as heretofore.

The post-office address of Rev. L. L. Bee man will hereafter be Windsor, Vt.

Bellows Falls.—Mrs. O. D. Clapp, of Woodstock, gave an interesting address on "Home Missions" in the church on a recent Sunday evening. Wm. Jackson supplied the pulpit last Sunday while the pastor is away for a short trip to Boston and vicinity.

Proctorville.—Bro. U. E. Sargent closed his work last Sunday and goes to Philadelphia Conference to begin work at once. He makes this change on account of his wife's health. Bro. Morgan, of Ludlow, will supply the work at Proctorville till Conference time.

South Londonderry.—Rev. W. A. Bryant will be obliged on account of ill health to take a rest of a year. He has had a very profitable five years' pastorate at South Londonderry.

Wadsworth.—Bro. J. A. Steele expects to go to St. Johnsbury to live another year, to make a home for his son who is in business there.

L. L.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Suncook.—Revival work commenced spontaneously at the first union meeting of the Week of Prayer in January, held at the Methodist Episcopal church, when the pastor's son was converted. Union meetings alternating with the Baptist Church have been held continuously. After this long siege, victory perches on the banners of the Cross, and the place is taken for Christ. One hundred conversions have been recorded, and probably twice that number of Christians have been recovered. Representative citizens are now espousing the cause of Christ. Thirteen persons became identified last Sunday evening. Veterans of the Grand Army, prominent merchants, Freemasons, town officers, together with men and women from all walks of life and nearly all the students of Pomfret Academy, are numbered with the saved. "The work seems only to be commenced. What hath God wrought!" Rev. W. B. Webster is pastor.

MALCOLM.

VERMONT CONFERENCE.

St. Albans District.

St. Albans.—A beautiful Christian work has been accomplished by a young Christian lady that may be suggestive to other young Christians. Consecration to the Lord awakened her to seek to do something for Him. Before this she did not know as she could do anything. She is teacher in the graded school. In her department were several Negro children. It came to her that she might get them into the Sabbath-school and church. Immediately she commenced the work. Clothing to some extent was solicited, and her own hands diligently wrought at the work of adjusting garments and hats for them. Many personal visits were made in all these interests. The result is she comes now to church with thirteen bright pupils, forming her Sabbath school class. As their parents do not all come with them, she sits with them, and every child seeks to please in quiet behavior the one so interested in their welfare. Some of them have given themselves to the Lord.

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Supplementary Love-Feast Testimonies.

Since the publication of our Supplementary Love-feast, in the issue of March 15, the following testimonies have been received:

D. B. RANDALL.—It is unfortunate to be late to meeting, especially to love-feast. In my early ministry the doors of the love-feast were closed precisely at the hour for its beginning, and if any one was late he was shut out. I have known brethren who, after having traveled several miles to get to love-feast on Sabbath morning, and arriving after the door was closed, have stood at the open window and listened, and through the window given in their testimony. If your doors are closed, I will speak through the open window. I did receive an invitation from the editor to attend the "Supernatural Love-feast," but I did not and did not return to it again until I saw the testimonies in the Herald of March 15. But here is my testimony.

I shall be 85 years old the 18th day of July next. In September next I shall have been sixty-seven years a Christian and member of the M. E. Church. In July next I shall have been sixty-six years a minister and in August next sixty-five years a member of the Maine Conference. I am in comfortable, though not perfect, health. I rejoice in God my Saviour, looking and watching in hope for the call of my blessed Lord to enter into His everlasting kingdom. My soul is made to rejoice in the testimonies of my brethren and sisters in this glorious love-feast.

My prayer for the church is not for wealth or social position, but for the demonstration of the Spirit and power from on high.

Portland, Maine.

Mrs. ANN W. ALVORD.—My husband, Rev. C. M. Alvord, was a member of the New England Southern Conference. At the time of his death he was teaching in the Academy at East Greenwich, R. I. He died suddenly, Jan. 6, 1873, of heart disease.

My health is good, and I am thankful to my Heavenly Father for all the blessings He gives me, and my earnest prayer for the church is that God may be glorified in the salvation of His people. I love the Lord, and I love His people.

Northampton, Mass.

Mrs. BETSEY H. SMITH.—I would like to have a place in the class-meeting. I was not able to write before. My husband, Rev. Isaac Smith, was a member of the N. E. Conference, and went to his heavenly home praising the Lord, July 16, 1880. My love for the cause of Christ is the same as when I was in his active work. His is "The Name high over all," is my theme, and He gives me great peace. I love the Word of God, and feel grateful that I can see with one eye (have lost the sight of the other). I also prize Zion's Herald, Christian Advocate, Heavens Woman's Friend, when I can sit up long enough to read a little. My health is very poor. I was better for a change of air last September, but no permanent good is effected. I suffer much. But God is good. I have not a murmuring thought. I praise Him all the time. Wonderfully He has cared for me. I am 74 years old; I cannot stay here long, and am watching and waiting till the Master calls.

New Haven, Conn.

Mrs. ABRIE J. SMITH.—My husband, Rev. C. A. Smith, was a member of the Vermont Conference at the time of his death, which occurred August 12, 1891. I am learning to bear bereavement in the school of Christ, and find that many of the richest experiences of the Christian life have come while being tried in the furnace of affliction. "When he hath tried me," said Job, "then shall I come forth as gold." Though at times I could say with the Psalmist, "Thy waves and thy billows are gone over me," yet I am seeking to do the will of the Master, whatever it may be, and praying, "Thy kingdom come, thy will be done" in all hearts.

Boston, Mass.

JOHN C. INGALLS.—I am a member of the New England Conference. At present I am recovering from a very severe sickness caused by a deeply-seated cold. I hope, by the help of the Great Physician, soon to be well enough to meet my Bible class, and again enjoy religious services in the house of God, which I have been deprived for several months past. But God is with me at home. Jesus saves, conclusively and sweetly. "The joy of the Lord is my strength." Some seven times I have seemed to be under the shadows, very near the gates of death. But when the deadly waves of Jordan began to roll over me, the Divine Voice seemed to say, "Be not afraid; Lo! I am with you," and, thank God, I was not afraid. Now I know I love God supremely. Therefore death, if it come, must be for my good. If

the Man of Calvary who has been with me daily for many years, shall see fit to help me recover sufficient strength, and then in His own peculiar providence open the way, I should be glad to tell the thousands how Jesus once personally, just as He was in the days of His flesh, manifested Himself to me when almost dead with typhoid fever and pneumonia, and wonderfully cured me at once. At another time He manifested Himself to me amid the indescribable splendors of His glorified state. At another time the Holy Spirit filled my room with such dawning light that I instinctively closed my eyes; but, wonderful to tell, the wall of one side of my room seemed to be completely covered with Bible promises, which I could see distinctly to read with my eyes closed, and every promise filled my heart with a fresh impulse of divine joy. Oh, how I then wished I had power to reach the risen Jesus to the whole world of sinners lost!

Melrose, Mass.

Mrs. A. A. HOBART.—I have felt a sense of loneliness that my testimony does not appear among my widowed associates in the "Love-feast." I sent early, after the first invitation. For myself I don't care a straw; but for the sake of the "good man" with whom I walked to the house of God in company so many years, the long service he rendered the Maine Conference, and for his friends in the ministry, I could like to have more publicly manifested the grace of God and His keeping power during these fifteen years of widowhood. The omission was not the fault of any one, perhaps. It might have been overlooked, or lost, or out of date, or not received. I cannot tell you now how a great rock in a weary land Jesus has been to me. Much of my life has been characterized by the Divine presence. A thousand tongues could only half tell the story of fifty years in God's service. My husband was the late lamented Rev. Noah Hobart, whom everybody loved and revered. His last years were years of depression and melancholia, and his death occurred at the Insane Asylum, Dec. 30, 1877.

Portland, Me.

BETTER NOT.

REV. D. C. KNOWLES, D. D.

To Pastors and Members of the Epworth League:—

The close of the nineteenth century finds the church in a life and death grapple with the world. If Christianity has any distinctive peculiarity it is *self-denial*. This spirit is assailed by the world today with all the aggressiveness of cunning tact. The secular press is the organ that speaks for the world, and its voice is heard in all the land. Shall the world conquer the church and introduce its spirit of selfish gratifications into it under the mask of popularity, or shall the church through the divine spirit of self-denial Christianse the world? Which shall conquer? This is the problem that we have in our hands in the last decade of the nineteenth century. Permit me to call your attention to a little book, which I have found very powerful in stemming the current of worldliness. It is "Better Not," by Bishop Vincent. It is a broad, candid, powerful presentation of the whole subject of amusements and self-gratification from a Christian standpoint. It is written in such a kindly spirit that it commands respectful attention, and its logic is irresistible on a mind that is receptive of truth. I feel assured that its careful perusal would save multitudes of our youth from spiritual ruin. Why not study it in our Epworth League meetings? Its retail price is only fifty cents. Let hundreds of thousands of copies of it be distributed among our young people as a preparation for the coming century.

Tilton, N. H.

JOHN C. INGALLS.—I am a member of the New England Conference. At present I am recovering from a very severe sickness caused by a deeply-seated cold. I hope, by the help of the Great Physician, soon to be well enough to meet my Bible class, and again enjoy religious services in the house of God, which I have been deprived for several months past. But God is with me at home. Jesus saves, conclusively and sweetly. "The joy of the Lord is my strength." Some seven times I have seemed to be under the shadows, very near the gates of death. But when the deadly waves of Jordan began to roll over me, the Divine Voice seemed to say, "Be not afraid; Lo! I am with you," and, thank God, I was not afraid. Now I know I love God supremely. Therefore death, if it come, must be for my good. If

Cleve—to that which is pure,

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